MASONRY.

THE

Turnpike Road to Happineſs.

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Turnpike - Road

TO

Happineſs in this Life,

AND

Eternal Happineſs hereafter.

DUBLIN:

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MASONRY

THE

Turnpike Road to Happiness.

A Most outrageous attempt to blacken the character of Free Masons, having lately been made in a pamphlet intitled, MASONRY THE WAY TO HELL, I think it a duty incumbent upon me, as a member of their respectable society, to engage in the refutation of so injurious a libel; and though I have been more accusto-

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ed to handle the trowel than the pen, I ſhall not heſitate to riſk my literary reputation, in defence of what is infinitely more valuable to every man, and a Maſon in particular, the rectitude of our moral conduct. As juſtice, and not vanity, is the ſole motive to this undertaking, I hope for the indulgence of the Public; and provided I can wipe off from the acacia the aſperſions which have been ſo maliciouſly thrown upon it, I neither envy nor emulate the candidates for the laurel crown.

It ought to excite the moſt melancholy apprehenſions in every ſincere friend of the Proteſtant church, to behold the meaning of the ſacred ſcriptures ſo audaciouſly perverted, that thoſe paſſages of them, which have been unanimouſly interpreted by all orthodox divines, as typical of the Romiſh ſuperſtition, ſhould, by the moſt flagrant miſapplication, be conſtrued into an alluſion to the ſociety of Free Maſons. It is not, indeed, to be wondered at, that an inſtitution which is abſolutely the great bulwark both of the Lutheran and Calviniſtic doctrines, ſhould be calumniated dy the inveterate enemies of the reformed religion. But let us deſpiſe all their popiſh anathemas, reſting

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ſatisfied in the full aſſurance, that, when the pride of papal grandeur ſhall no more be remembred, and the towering pile of St. PETER's itſelf, ſhall lie low as the once glorious Roman capitol, the holy lodge of St. John, with its foundation upon a rock, ſhall remain the admiration of endleſs ages, which neither the torrent of prejudice, nor the tempeſt of paſſion, though foaming and bellowing with their utmoſt rage, ſhall ever be able to overthrow.

It might be expected that I would begin with refuting the damnable opinion, that, by the Whore of Babylon, mentioned in the Revelations, the myſteries of maſonry are underſtood. But the facts upon which this hereſy is eſtabliſhed are ſo ludicrous, and the idea of its plauſibility ſo incompatible with the whole tenour of the Scriptures, that it could have been invented only for the diabolical purpoſe of giving a ſpecious colouring to the doctrine which was to be derived from it. On this account, I ſhall not enter upon the diſcuſſion of it; but proceed to the ſecond head of the Sermon, where it is ſaid, " I ſhall take a general view of the ſubject of Maſonry, and expoſe the impiety and abſurdity of its myſteries."

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As it is impossible for me, consistently with my solemn obligations, to give that convincing evidence which may be desired of the falshood of the whole account of Masonry, as here represented, I must in this part of my refutation appeal to the candour of the Public; at the same time affirming the mysteries of Masonry to be so far from the nature of futility, that, (as is well known to every brother) they are absolutely the most important that can be conceived by the human understanding. And, indeed, were they not of inestimable value, can it be supposed that the lodges would be frequented by men of the highest quality in life, and the most eminent for wisdom and learning? or would any person, who had the smallest reverence for the dignity of his nature, so debase himself, as to descend into such puerile and ridiculous ceremonies, as the rites of Masonry are affirmed by this writer to consist of? I shall produce only one passage from his own narration, to convict him of falshood. In page 12, he says, "The poor deluded candidate is conducted into a dark apartment, where, in order to excite the more terrible apprehensions, his eyes are blindfolded with a handkerchief."

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Where would be the neceſſity of blindfolding in a dark apartment? but it is to be expected that the Public will not be influenced by the authority of an anonymous ſermonizer, whoſe evidence, were he actually as knowing in the myſteries he attempts to depreciate, as he is entirely ignorant, ought to have no weight with the rational part of mankind; ſince, even granting the truth of his having been initiated, he has forfeited all title to credit, by a flagitious violation of an engagement, which has been regarded with the moſt religious obſervance from the earlieſt ages of the world.

In page 10, we find our learned preacher is not more acquainted with the myſteries of Hebrew than Maſonry. Speaking of a certain word, he ſays, " In proceſs of time, it was changed into Macbenac, a word ſignifying ſtink or putrefaction." Had he conſulted a dictionary, he would have found, that Macbenac ſignifies not ſtink or putrefaction, but *a ſeparation of the fleſh from the bone.* I acknowledge, however, it may be allowed to acquire a ſtink or putrefaction, by paſſing through ſuch polluted lips.

But I am inclined to think, that the etymology

logy of Macbenac is very different from what is determined by either of these interpretations. We find from Genesis, chap. iv. that *Cain builded a city, and called the name of the city after his son Enoch.* Enoch, therefore, being the name of the most ancient city which is to be found upon record, and probably likewise of the first grand master, it was natural enough for succeeding Masons to adopt that appellation, in memorial of the antiquity of their order; and the word Mac, which signifies a son, in the Celtic, or Erse, was prefixed to Enoch, to denote a true Mason, who might, in a metaphorical sense, be called the son of Enoch. I suppose, therefore, the word was originally Macenoch; but, in order the better to articulate the second syllable, the letter B was inserted, and the word became Macbenoch, which afterwards, by oral corruption, was changed into Macbenac. In this plausible conjecture, I flatter myself I shall be supported by the judicious Dr. Parsons, who has lately proved, to a demonstration, that the Celtic, or Erse language, was that which was spoken before the flood.

The first article of accusation produced against

againſt Maſonry is, that it is founded upon an open violation of the great commandment, *Thou ſhalt not take the name of the Lord thy God in vain.* The injuſtice of this charge can only be known perfectly to Free Maſons themſelves, who are convinced of the importance of their myſteries. But ſhould the arcana of Maſonry be actually as trivial and ridiculous as this author pretends, ought the ſolemn oath of ſecrecy, under which they are communicated, to be reputed of no validity? Many inſtances may be cited from ſacred writ, to prove the indiſpenſible obligation annexed even to oaths of the moſt unjuſtifiable nature. When Jeptha, the Gileadite, had made a conditional vow, that whatſoever came forth of the doors of his houſe to meet him, when he returned in peace from the children of Ammon, ſhould be offered up as a burnt-offering unto the Lord; and the innocent victim proved to be his own beloved daughter, an only child, who came forth with timbrels and dances, to congratulate her father on the victory he had acquired over his enemies; what was the conduct of the unhappy parent; *He rent his cloaths*, and ſaid, in all the bitterneſs of remorſe and ſorrow, *I have opened*

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my mouth unto the Lord, and I cannot go back. This was a dilemma the moſt cruel and inſupportable that ever aſſailed human reſolution; yet, ſuch was the determined piety of the diſtracted father, and ſuch the heroic acquieſcence of the devoted daughter, that ſhe was reſolutely offered up as a ſacrifice, in compliance to the rigorous demand of an oath, in itſelf, the moſt precipitate, in its conſequences, the moſt diſtreſsful, and in its obligation, the moſt doubtful and diſpenſible that is to be found in the annals of human kind. Another memorable inſtance to the ſame purpoſe, we meet with in the firſt book of Samuel; where Saul, in a fit of raſhneſs, pronounced, that the man ſhould be curſed, who eat any food until the evening. It happened that his ſon Jonathan, who was abſent in purſuit of the enemy, had taſted a little honey; and, notwithſtanding he was ignorant of the decree which had been paſſed, was heir-apparent to the kingdom, and the darling of Iſrael, what was the determination of the father, in regard to the innocent infringement of his arbitrary and unwarrantable oath? *God do ſo, and more alſo,* ſaid he, *for thou ſhalt ſurely die, Jonathan:* and had not the people

reſolutely

resolutely interposed in his protection, he would actually have fallen a sacrifice to the force of an engagement, from which, even in the embarrassed conscience of the criminal and reluctant parent, the temerity which produced it, was not thought sufficient to absolve. Let me mention, likewise, the case of Herod the tetrarch, recorded in the evangelist Matthew, when on his birth-day, the daughter of Herodias had danced before him, and he promised, with an oath, to give her whatsoever she would ask, she demanded the head of John the Baptist. The humane, though despotic governor was struck with sorrow and compassion at the request; yet, for *his oath's sake*, he sent and beheaded the prophet.

To these instances of the acknowledged inviolable restriction of oaths, even of an unjustifiable nature, and the two first of which, are drawn from the history of a people, the most enlightened in respect of religious obligations, the authority of the most celebrated moralists might be added; were it not superfluous to corroborate an opinion, which has been universally maintained in every age and nation, as the great basis of faith, and judici-

al procedure among mankind. But as the chief argument alledged by this rhapſodiſt againſt the moral obligation of the oath referred to, is the futility of the myſteries communicated under its ſanction; I affirm again, that the arcana of Maſonry are the moſt admirable, important, and uſeful precepts, that ever were delivered to mankind; and on that account, the oath of ſecrecy adminiſtered to Free Maſons is at leaſt of equal, if not ſuperior validity, to any other ſacramental engagement.

The next topic that the preacher inſiſts upon, is our deficiency in ſcientificial accompliſhments. The injuſtice of this imputation will appear more clearly in the ſequel; where I ſhall have occaſion to ſhew, that Maſonry is ſo inſeparable from ſpeculative learning, that it is really the foundation and corner-ſtone of all the ſyſtems of the Grecian academies. At preſent, let me only obſerve, that Maſonry is the great ſource to which we are indebted for the invention of the mathematical ſciences. Are not architecture and geometry the production of the ſquare and compaſs? were not aſtronomy and navigation attained by the knowledge of lines and angles? nay, even the hieroglyphical learn-

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ing of the ancient Egytians is ſtill preſerved in the lodges of Maſonry. From the force of all theſe conſiderations, I ſhall leave the unprejudiced to determine, with what juſtice this indecent zealot has inveighed againſt the accompliſhments of Free Maſons; and had ever the veil of ignorance been removed from his own profane eyes, he muſt have acknowledged them to be the moſt intelligent, learned, and profound ſociety this day in the world, the univerſities not excepted.

In regard to the opprobrious epithet of *jargon*, with which he impertinently ſtigmatizes our language; I anſwer, that, had it not been for Maſons, the world would never have known either Greek, Latin, French, Italian, or any other tongue than the original. The language of Maſonry, like its rites and ceremonies, is admirably myſtical, and can never be comprehended by thoſe whoſe minds have not been enlightened by the torch of truth, and on whom the ſun of juſtice never beamed with a blazing effulgence. But it is not ſurpriſing, that our language ſhould be utterly unintelligible to a perſon, whom I have convicted of the groſſeſt ignorance in the interpretation of Macbenac.

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The attempt he has likewiſe made to expoſe to ridicule the uſe of ſigns and tokens, affords another convincing proof of his extraordinary ignorance and folly. I appeal to all the world whether ſigns and tokens are not, in many caſes, a more ſafe, uſeful, and ſignificant method of communicating ideas, than oral pronunciation can be; and that an accurate obſervation of ſigns and tokens afford often the moſt certain intelligence, I think none will be ſo bold as to deny. By the help of ſigns and tokens, we can maintain a private intercourſe in the midſt of the fulleſt aſſembly. By ſigns and tokens, we may judge of the underſtanding of a perſon of the greateſt taciturnity. By ſigns and tokens, we can diſcover the genuine purpoſe of a word or action, which otherwiſe would be uncertain or ambiguous. By ſigns and tokens, we can penetrate into the inmoſt receſſes of the heart, and trace the motives of the profoundeſt politician through all the mazes of duplicity. Do not many of the moſt admirable arts depend intirely upon the obſervation of ſigns and tokens? ſuch as aſtrology, chiromancy, and the knowledge of phyſigonomy. Let me add, that Diagnoſtics, the foundation of all phyſical learning, are nothing elſe than

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a large collection of useful signsand tokens. By signs and tokens, we may likewise investigate the most secret operations of nature, through the whole inanimate creation. In short, signs and tokens have almost all the advantages of oral pronunciation, without its inconveniencies or defects. And it is uncertain what great atchievements our ancestors would have resumed by means of this useful science, at the destruction of Babel, had it not been determined by that Providence who over-rules all events, for the general good of mankind, that the blessings of Masonry should be spread over the face of the whole earth, by the dispersion of those who professed it.

Having thus far asserted the propriety of signs and tokens, I shall appeal to my adversary's own conscience, whether I have advanced one argument which is not literally just. If he shall still insist on the futility of such advantageous resources, I shall look upon his obstinacy as a certain *sign* and *token*, that his understanding is inveloped in a cloud of *impenetrable* stupidity.

I come now to the consideration of the several articles of that enormous charge of wickedness, with which we are so injuriously

loaded by this malevolent and abusive writer.

The first article, concerning blasphemy and impiety in the administration of an unwarrantable oath, I have sufficiently obviated above.

The second, is that of LYING; in proof of which, he adduces such monstrous and incredible *falshoods*, as rather excite astonishment than require refutation. Is it probable that any man, who was endowed with common sense, and whose mind was not utterly corrupted with the basest disingenuity, should, if asked by a brother, from whence he came, reply, *from the lodge of St. John?* or, if enquired of his age, would answer, he was *five years and a half?*

In regard to the horrid crime of murder, we are so totally innocent, as a society, that I question whether, from the days of *Cain* to the present time, one instance can be produced, (that of Adoniram excepted) where a Free Mason ever imbrued his hands in the blood of any of his fellow-creatures, much less of a brother. And, indeed, how can it be, that a people, so remarkable for philanthropy and fraternal

fraternal affection, ſhould be addicted to the perpetration of a crime, that is repugnant to all the ſentiments of humanity?

The next article is the charge of *drunkeneſs*; which is ſo notoriouſly falſe, that it is an eſtabliſhed law in every lodge, that no Maſon ſhall exceed a certain quantity of liquor, which is likewiſe fixed at a ſtandard much within the bounds of moderation. The pleaſures of the flowing bowl are the moſt inconſiderable gratification indulged in the ſociety of Maſons, whoſe refined taſtes direct them to nobler enjoyments; to the ſocial repaſt of the ſoul, the contemplation of wiſdom, and the animating precepts of virtue. Theſe generally conſtitute the ſubjects of their rational and inſtructive converſation; and if ever they unbend their minds in the gaieties of more frivolous entertainment, their innocent mirth is regulated with ſuch decency and order, as are ſcarcely to be equalled in aſſemblies the moſt elegant and polite. *There are to be no diſputes------no ſwearing------no indecent talk or double entendres.*

In many lodges, the following Latin verſes are hung up as a table of commandments, which may be regarded as an abſtract of the

moſt important precepts of philoſophy; and prove, as I formerly remarked, that Maſonry is really the foundation and corner-ſtone of all the ſyſtems of the moſt celebrated academies of ancient Greece.

Fide Deo, diffide tibi, fac propria, caſtas
Funde preces, pauces utere, magna fuge.
Multa audi, dic pauca, tace abdita diſce minori
Parcere, majori cedere, ferre parem.
Tolle moras, minare nihil, contemne ſuperbos,
Fer mala, diſce Deo vivere, diſce mori.

Tranſlation.

Thyſelf diſtruſt, thy hope in God repoſe;
To heaven and earth a ſpotleſs ſoul diſcloſe.
In pleaſures, abſtinent, moderate in deſire,
Let cautious wiſdom all thy ſpeech inſpire.
Meek, to ſuperiors, to inferiors, mild,
In every ſocial virtue, undefil'd;
Reſign'd, yet active, great in mind, not high,
Learn that prime leſſon, "how to live and die."

Such is the practice of the lodges, which are called *ſinks of all human depravity.*

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The crime hinted at in the ſubſequent part of the charge, is of ſo deteſtable a nature, that I forbear to name it. I ſhall only affirm that the ſocieties of *Free Maſons* are remarkable for their continence; and if any ſuſpicion, ſo derogatory from their virtue, was really ever ſuggeſted by any woman, it ought to be imputed intirely to a vindictive intention of defaming a ſet of men, whom all the arts of female allurement could never induce to a deviation from the paths of chaſtity and virtue. And is there the ſmalleſt degree of probability, that they who exclude all women from their ſocieties, profeſſedly on account of avoiding every temptation even to one of the leaſt criminal gratifications of ſenſe, ſhould actually be addicted to a treſpaſs of the higheſt and blackeſt enormity? The author of this infamous libel, however, not ſatisfied with urging the probability of ſuch guilt, by the ſtrongeſt inſinuations, has roſe to the unparalleled audacity of accuſing us of a myſtical commerce with the devil himſelf. I ſhall leave the world to judge, whether the imputation of a knowledge ſo ſupernatural, as that of necromancy, is in the leaſt conſiſtent with the deplorable ſtate of ignorance

rance, in which the ſocieties of *Free Maſons* are ſaid, in another paſſage, to be involved.

Upon the whole articles of this enormous charge, I think it is evident, that, though this virulent writer is totally ignorant of the divine myſteries, and unexceptionable morals of *Maſons*, he is amazingly learned in the *diobolical art of defamation*: and that he himſelf has really that commerce with the great enemy of mankind, which he has endeavoured to fix upon *Free Maſons*, appears highly probable; ſince he has conjured up ſuch a necromantic charge of wickedneſs, as could be accumulated only from an intimate acquaintance with the manners of the internal regions.

Having thus clearly refuted every article of accuſation, it is but juſtice to ourſelves, to exhibit here the real portrait of a genuine *Free Maſon*, in order to invalidate more effectually the injurious miſrepreſentations drawn of him.

The qualifications neceſſarily inherent in every *Free Maſon*, are ſuch as conſtitute the moſt glorious character that can adorn mortality. In regard to the objects of his meditation, he is ever contemplating the precepts of religion and

and philoſophy. His moral conduct is correſpondent to the moſt exalted ſentiments of virtue. By the aid of the torch of truth, which enlightens his ſteps, he is prudent in all his actions, temperate in all his pleaſures; his fidelity is inviolable, and his juſtice incorruptible. He admires virtue in his brethren, believes them his equals becauſe they are men, ſhares their pains, participates their ills, lends a benificent hand in time of want, concealing no impoſtures in the intricate mazes of a falſe heart, ſpeaking ingenuouſly, and acting with candour, goodneſs, and affability ſeated on his brow; deſpiſing all affected diſdain, the offſpring of pride, that would mark out diſtinctions amongſt mankind; ready to forgive injuries, without offending any; cheriſhing goodneſs, and deteſting nought but vice; ſimple in manners, eaſy in his behaviour, affable in ſociety, a faithful ſubject, a conſtant friend; knowing how to temper the auſterity of wiſdom with chaſte voluptuouſneſs; his heart being ever open to taſte innocent and allowable pleaſures with his brethren.

Since, then, the character of all Free Maſons is ſo glorious and amiable, with what ſhadow

ſhadow of probability can it be alledged, that the inſtitution of Maſonry has a malignant influence on ſociety? But the baneful and peſtilential breath of this irreverent author, like the deadly vapours of Cocytus, ſpreads darkneſs and deſtruction wherever it reaches; extinguiſhing the luſtre of all human excellency, and converting every radiant virtue, into the moſt oppoſite and odious vice. What breaſt but muſt ſwell with indignation, to behold the benefactions of a charity the moſt extenſive and diſintereſted, conſtrued into *the wages of iniquity?* Such a wicked miſrepreſentation affords the ſtrongeſt evidence, that this malicious incendiary is himſelf intirely deſtitute of that virtue, whoſe tendency is to inculcate a favourable interpretation even of the moſt equivocal actions of others; and that all his principles and allegations, are a tranſcript of his own diabolical imagination, where impiety falſhood, murder, and every ſpecies of enormity is engendered; while he exults in the helliſh triumph of aſcribing their production to a ſociety the moſt virtuous and religious that ever exiſted.

To confirm the extraordinary charity practiſed

tised by *Free Masons*, we need only have recourse to the fundamental laws of their constitution; by which, it is expresly enacted, that, *if it be known that any brother is in want, he shall be assisted, without making application to prevent his being put to shame.* And in so remarkable a manner, is this benevolent disposition cultivated amoug us, that it is the continual business of every Free Mason,, to enquire sollicitously into the circumstances of all his brethren, in order to prevent their exigence. The consequence of which laudable practice is, as I will venture to affirm, that, among all *Free Masons* this day in the universe, not one is to be found living in an involuntary state of poverty; and were it possible to induce all men to be initiated in the mysteries of *Masonry*, I am certain it would prove the means of extending the bounds of human happiness. For then, we would renovate the golden age; every thing would be in common; all litigation would entirely cease; the rumours of war no more be heard; and we would embrace, in a diffusive affection, the universal fraternity of mankind. But I cannot better demonstrate the advantages resulting from our institution

to ſociety, than by ſhewing the eſtimation in which it was held by the moſt celebrated ſages of former times, who ſeem to have warped its maxims with all their works, both of a political and moral kind.

If we look into the writings of the ancient philoſophers, we ſhall find them every where inculcating thoſe very precepts which are particularly maintained by Free Maſons, as the ſtandards of moral practice. How frequently do they inſiſt upon that admirable ſentence, *know thyſelf*, which is the very foundation of our technical philoſophy? That Plato was really a *Free Maſon*, ſeems evident from his *Republic*, where he dwells with peculiar pleaſure on the ſocial and brotherly equality of rank maintained in the lodges. The oration of Iſocrates bears ſuch authentic marks of his brotherhood, that it may be conſidered as a paraphraſe on the verſes above quoted. And there is equal reaſon to conclude from the obvious tenor of their principles, that the whole tribe of the ancient ſages were univerſally *Free Maſons*. We may likewiſe reckon among our number, the moſt diſtinguiſhed heroes of antiquity. I am fully of opinion, that both

Achilles

Achilles and *Patroclus*, ſo much celebrated by *Homer*, were Brother-Maſons; for we cannot otherwiſe account, in a ſatisfactory manner, for the extraordinary mutual affection which diſtinguiſhed theſe illuſtrious chiefs. Beſides, it can never be imagined, that Chiron who was preceptor to Achilles, and certainly converſant in all the learning and myſteries of the Grecian lodges, would fail to initiate his pupil in ſo important and uſeful a ſcience as *Maſonry*. For the ſame reaſon, Alexander the Great, was undoubtedly initiated by Ariſtotle. That Homer was a zealous member of our fraternity, is not to be queſtioned, when we know that he went a viſitor to the Hetrurians, a people famous, at that time, for their knowledge in ſigns and tokens, and who appear to have been univerſally brother-Maſons. The Romans were no leſs remarkable for their veneration of Maſonry than the Greeks; and it is probable, they derived their knowledge of it from their great progenitor, Æneas, concerning whom, that he was a Free Maſon, we have the authority of Virgil, who appears by the ſame teſtimony to have been a Maſon himſelf.

Hic

Hic pacem mutuo damus accipimusq ; viciſſim.

In what terms of reſpect does the great Cicero mention the Eleuſynian rites, which I am fully perſuaded were no other than the myſteries of Maſonry ; He affirms that they impreſſed in the mind the moſt indelible ſentiments of virtue.

If we carry our reſearches into the ſacred ſcriptures, we ſhall there likewiſe meet with circumſtances evidencing the antiquity of Maſonry. That Moſes was a Free Maſon, appears to me unqueſtionable ; for we are expreſly told, that he was inſtructed in all the learning of the Egyptians : and Maſonry being ſo valuable a part of knowledge, and ſo intimately connected with philoſophy, it is not to be ſuppoſed that he was ignorant of its myſteries, more eſpecially as our ſcience was in thoſe days ſo ſucceſsfully cultivated in Egypt ; of the truth of which, the pyramids remain inconteſtable monuments. It is alſo certain that Solomon was a Maſon, for *nothing was hid from him* ; and I imagine he alludes to our myſteries, when he frequently declaims on the qualifications of ſecrecy and diſcretion. That St. John was actually a Free Maſon, is evinced, not only from the unqueſtionable

unqueſtionable evidence of tradition, but the ſpirit and purpoſe of his whole epiſtles. Is not he conſtantly exhorting us to brotherly love and affection? And here let me obſerve that the certainty of St. John's being a Free Maſon, refutes intirely the miſapplication, ſo injuriouſly inſiſted upon, of the alluſion of the Whore of Babylon to Maſonry. Would ever that apoſtle, to whom the viſions were revealed, conceal from his beloved brethren a truth of ſuch infinite importance to their eternal ſalvation? or would he have patronized a ſociety which he knew to be obnoxious to the divine maſter whom he ſerved? Such an affirmation would, if poſſible, more ſhock human reaſon, than all the falſhoods and abſurdities alledged againſt the myſteries of Maſonry.

Deſcending into more modern times, I might enumerate among our members, the Knights Hoſpitalers of Jeruſalem, and all the illuſtrious lords who diſtinguiſhed themſelves in the Croiſades: but it is unneceſſary to inſiſt any farther upon the antiquity, or celebrity of an order which had, confeſſedly, its origin in the firſt ages of the world, and has ever inculcated both by precept and example, the practice of philoſophy and religion.

I now come to the laſt part of this extraordinary ſermon, where it is ſaid, that "all thoſe who adhere to the abominations of Maſonry will be damned." This tremendous propoſition was to have been clearly proved both from reaſon and ſcripture, but ſuch is the falſhood of the aſſertion, and the weakneſs of the cauſe to be defended, that not the ſmalleſt ſhadow of reaſon is diſcoverable; and with regard to the authority of the ſcripture, the texts produced are of ſo general interpretation, ſo inconcluſive, and inapplicable to the ſubject, that they afford the moſt convincing teſtimony of the abſurdity of the doctrine which they have been ſo egregiouſly perverted to ſupport.

From the whole tenor of the diſcourſe I have been refuting, I can look upon it in no other light, than as a malicious attempt to deſtroy the tranquility of our minds, ſubvert the principles of brotherly concord, and aboliſh the moſt glorious inſtitution that ever was invented by human wiſdom. But *marvel not, my brethren, if the world hate you. We know that we have paſſed from death to life, becauſe we love the brethren. He that loveth his brother abideth in the light, and there is none occaſion of ſtumbling in him*; which affords us the glorious proſpect, that Maſonry,

ſonry, ſo far from being the Way to Hell is actually, THE TURNPIKE ROAD TO HAPPINESS IN THIS LIFE, AND ETERNAL HAPPINESS HEREAFTER.

Let us, then, join unanimouſly in defence of our ſacred myſteries; and calling all the Muſes to our aid, their laurels entwined with acacia, let us with a noble enthuſiaſm, raiſe a hymn to the glory of Maſonry; while we indulge the ardent fancy that our illuſtrious brethren of old, poets, heroes and philoſophers, accord to the immortal choir.

"Hail, ſacred Maſonry! great ſource of human happineſs and perfection. Thou art the power of pleaſing ſociety. Thou makeſt us to ſit down with kings and princes. Thou exalteſt him that is low, and abaſeſt him that is high. O continue to animate us, thy faithful children, with that glorious ambition, which, of old, inſpired thy votaries, when they reared thy trophies to the clouds. Thou, peaceful goddeſs! lived with Aſtræa in the golden age of mankind. O let not the contempt of the prophane induce thee, likewiſe, to abandon a world unworthy of thy ineſtimable myſteries. If we forget thee, O Maſonry! let our right hands

hands forget their cunning. If we do not remember thee, let our tongues cleave to the roof of our mouth; if we prefer not Masonry above our chief joy. O thou mysterious divinity of the square and compass! whether thou delightest in the holy lodge of St. John, or that of Kilwinnin by thy peculiar care thou art worshipped in a thousand temples, the work of thy faithful builders. Thy kingdom extendeth from the orient sun, to where he sets in the immense Atlantic. In the infancy of time thou arose, and coeval with time shalt thou endure. Hail, sacred Masonry! great source of human happiness and perfection.

FINIS.

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